GODS VALVATION OF MANS SOULE.

by M. Capell.

LONDON,
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TO THE MOST REVEREND FATHER IN GOD, HIS NO LESSE HONOVRED LORD, GEORGE LORD ARCH-BISHOP OF CANTERBVRY, PRIMATE OF ALL ENGLAND AND METROPOLITANE, ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVIE COVNCEL

a *Queenes Colledge in Cambridge.*

b *Geneſ: ch:* 13. *verſ:* 10.

c *D. Davenant then Maſter of Q: C: now Biſhop of Salisbury.*

d *Numb: ch:* 18. *verſ:* 17.

e 2 *Sam: ch:* 9. *verſ:* 1. *&c.*

f 1 *Sam: ch:* 13. *verſ:* 14.

g *Rom: ch:* 10. *verſ:* 20.

h *Matth: ch:* 6. *verſ:* 4.

i *Quo modo Beneficium non ſemper recipiendum, ſic non utiq; reddendum. Quare ſubſidere apud te munus meum non vis? Quare obligatus, moleſtè fers? quare, quaſi cum acerbo Fœneratore, ſignare rationem parem properas. Senec. de Benefic. lib.* 6. *cap.* 40.

May it pleaſe Your GRACE,

IT is now full three yeares, foure times tolde, ſince; it firſt pleaſed God, *by Your hands*, to tranſplant mee from a more barren ſoyle, into that no leſſe fruitfull than pleaſant Place, (*a*) like unto the golden Orchard of *Heſperides*, if I may not rather liken It, unto the Garden of *Eden* (*b*): as in the midſt whereof alſo there ſtood A Tree of Knowledge (*c*), I taſted of (through Your Favour) *without offence*: yea was ingrafted into It, by *Your Grace*. Which if, after ſo many yeares, It expect ſome fruits, I wonder not; but am rather imboldened to preſent You with theſe *Firſt*. Which howſoever they belong unto You, as Gods High-Prieſt (*d*); yet, if worthy any reſpect, are they Yours, in many reſpects more; for that indeed my ſelfe alſo am: even as punctually obliged unto Your Grace, as ever was *Mephiboſheth* (*e*), unto that *Man after Gods owne heart* (*f*). Bleſſed bee his name, whoſe glory it is chiefly; *to bee found of ſuch as ſeeke him not: and made manifeſt unto them that looked not after him.* (*g*) What Your ſincerity will not that I publiſh, may it pleaſe Him to reward according to his Promiſe. (*h*) But, me thinkes, I heare a ſententious *Seneca*: (*i*) *Quid in me Deos immittis? quo modo exigeres, qui ſic reddis?* there is, as a time to receive; ſo a time to render. Good deeds (as good dayes) would not be ſent back, but ſet

k *Luk.ch.6. verſ:35. Illud certum eſt, juvandus eſt proximus; etiam nullæ recipiendæ ſortis habitâ ratione. Bez.annot.in Loc. Beneficia qui dat, Deos imitatur; qui repetit, Faneratores. Seneca de Benef. lib.3.cap. 15.*

l *Iohan.Sarisbur.Epiſcop. Comment:in Coloſſ. cap.4.verſ.2.*

m *Wiſdom.ch.16.verſ.29.*

n *Pœnitet accepti Beneficij, quam nondum redditi piget. Quare qui tibi dignus viſus eſt a quo acciperes, indignus videatur cui debeas? Senec. de Benefic.lib.6.cap.42.*

o *Hæc enim primo ac proprie de Iudæorum à Babylonijs glorioſa Liberatione.Scultet.concion:in Loc.*

p *Iſay ch.62.verſ:1.&c.*

downe. He that is urgent to be looſed, ſhewes he is a weary to be bound. Neither in truth ought wee, to reckon with all men as exactly; as if none gave, but in hope to gaine. Our Saviour is peremptory; *doe good and lend*, (ſaith hee) *hoping for nothing againe: then ſhall your reward be great, and ye ſhall be the children of the Higheſt*: for, He is kind unto the *unthankfull* and to the *Evill*.(k) and if the *Spirit*, of ſuch thus jointly; will not Your Clemency pardon me: ſince, if I have beene more troubleſome, yet hath it been, but that I might not be; *leſſe good*. Otherwiſe (not unworthily) might my hopes alſo melt away, *as the winters hoare froſt; and and as the hope of the unthankefull* (ſo paraphraſeth it Our Living-Library) (l) *runne away as unprofitable waters*.(m) Yet am I not over-ſollicitous, how to render, that were to repent (as it were) that ever I received,(n) or aſhamed to owe, where I foreſee a neceſſitie (if I will live wel) to borrow. To the praiſe of Gods glory, long may his Church enjoy Your Grace: even *until* (for Zions ſake) *Righteouſneſſe* that (againe) (o) *goe forth as brightneſſe, and the Salvation thereof as a Lampe that burneth: untill Jeruſalem alſo that be, as a crowne of glory in the hands of the Lord; as a rich diademe in the hands of thy God*.(p) So prayeth unto Chriſt

Your GRACES
moſt ſincerely devoted
thankefull Vicar

From Tillmanſtone
Iune 28. Anno 1631.

M. CAPELL.

THE EPISTLE TO THE READER.

a 1 Corinth. ch.13.verſ.5.

b Epheſ.ch.4. verſ.32.

c Sacrum enim morbum etſi Opinionum, vere pariterac eleganter, ab Antiquis proditum memoriæ eſt: Cuius tanta vis et efficacia eſt, ut ſi quem vel leviter afflaverit, eum tanquam vinctum conſtrictumq; teneat, neque ad veritatis lucem attollere oculos permittat. Dan.Heinſii Orat.24.

d Gregor.Nazianz. epiſt.38.& 52. Bernard. Efficaciorest Lingua quam Litera. Cic. ad Attic.lib.2.epiſt.8. Ipſe aliquid, immo multa, quotidie dicat, licet enim exemplorum ad imitandum ex Lectione ſatis ſuppediter, tamen viva illa (ut dicitur) vox abit plenius, præcipueq; &c. Quiatil.Inſt.Orat.lib.2.cap.2.

e 2 Cor.10.verſ.10.

f Following *St. Paul*, who is thought purpoſely to have concealed his name in his Epiſtle unto the Hebrewes: for that writing unto the Iewes, it might have beene præiudicious unto him, to be knowne.

g Exod.23.verſ.8.

h Tu quoque ſi vis, Lumine claro cernere verum; tramine recto carpere callim, Gaudia pelle, pelle Timorem; Spemq; fugato nec Dolor adſit; nubila mens eſt, vincta q; frœnis: Hæc ubi regnant. Boet.de Conſol.lib.1.

i *H.B.* to Mr. *R.B.* Epiſt. Let not your Iuvenility &c. nec ſaltet, nec inſultet Senex.

k Si meliora Dies, ut vina, poemata facit;
Scire velim pretium chartis quotus arroget annus &c. Horat.lib 2.Epiſt.1.

l Nemo tunc quicquam recte edit unquam: apparet ædi licere, in quibus, quod deſiderent, ſit aliquid &c. Acentius Epiſt.Wolfio.

m Scribimus indocti——Hic error tamen, et levis hæc inſania virtutes habeat. Horat. lib.2.epiſt.1.

n Plures libros a pluribus fieri, diverſo ſtylo, non diverſa fide &c. Auguſt.de Trinitat. lib.1.cap.3.

o Proverbs 24 verſ. 6.

p Acts 24. verſ. 7.

q Boni ne plus an mali Chalcographia conſulerit Literarum ſtudiis? Inſul. Diſſertat annex.libello Liburnii Hiſtor.Flor.

r Such was the Originall of Hereſies by *D.* fathered upon *C.* and a booke in Folio, lately printed for *R.D.* commonly ſold as if they were Mr. D. *Sibs* Sermons; I heare for certaine they are not, and in truth beleeve it; ſo that I would have *uprightneſſe* removed, and onely, *He hath Boldneſſe*, left alone: as the Publiſhers Motto.

ſ Ingenioſi ad ſpecioſos Titulos excogitandum, quibus ex hominum manibus bonos extorquent libros &c. Acentius epiſt.Wolphio, annex. Sathanæ Stratagem.lib. Baſil.edit.1565.in quarto.

Chriſtian Reader,

For ſo I muſt needs in charity (a) ſtile thee, till I ſhall have found thee leſſe courteous than in truth (b) beſeemeth thee; however it being a common opinion that Speech hath the advantage of Writing, I wonder not ſo much, (c) it ſhould be approved, by ſo many. (d) And yet remember I, what they of the Apoſtle St. Paul; his letters are weighty and powerfull, but his bodily preſence is weake, and his ſpeech contemptible. (e) Not to examine how truly they ſpake thus, of him; I am ſure moſt mens ſpeeches, manifeſt ſuch are their thoughts of Young men. I could therefore wiſh, would ſometimes rather print, than preach: and, as much as in them lyes, indeavour to remove all Præjudices: (f) which no leſſe than bribes (g) blinde, and (as diſtempered affections) (h) binde too too many. I have often pitied to heare, ſcoffe and ſcorne (as they will) at Iuvenility; (i) and complaine, as ſympathizing with, the Oppreſſion of the poore Preſſe. As if, there might not be mente as well as mento Seniores: as if, all men were now ſooner rotten, and not ſome ſooner ripe alſo. As if, it were neceſſary alwayes a Writer (k) ſhould have yeares, or requiſite nothing, but what is abſolute, (l) ſhould be licenced to paſſe. As if, it were not praiſe-worthy for any, but the ableſt men, to write: (m) As if confluence of Bookes might not bee without confuſion of Beleefes: (n) As if, in the multitude of Counſellours, (o) ſtood not a mans ſafety. As if, enemies would, or friends durſt, what Letters will not bluſh to tell. As if, Printers deſerved not incouragement; by whoſe Providence (I may ſay) (p) ſo many worthy deedes are done, unto this our nation: as that it were utterly a fault for us to ſuffer any, either to queſtion their Art, (q) or abuſe of their diligence (who love not to live idly) for the bringing forth and charging of the world, with a brood of illigitimate bratts; (r) meere Titles, (s) trifling and ſcurrilous Pamphlets, I know not whether I ſhould wiſh were caſt unto

t Acts 19. verſ. 19.——Flammam accendit amoris, Mergi non uri debuit iſte liber. Owen, epigram. l. 2. ad Sidnetium de ipſius Arcadia.

v Profit quiſque quamplurimis. Lactant. Divin. Inſtit. Epitom. cap. 12. et Iuſtin. Martyr Zenæ et Sereno epiſt.

w Sit verbum vox viva licet, vox mortua Scriptum;
Scripta dum vivunt, non ita verba diu. Owen epigr. lib. 3.

x Voces ſigna ſunt, per quæ præſentibus loquimur; inventæ ſunt literæ per quas poſſemus et cum abſentibus loqui &c. Auguſt. de Trinit. lib. 10. cap. 1. et lib. 15. cap. 10.

y Dr. Deniſon, Chriſtians Care &c. Mr. Cob, Worldlings Looking-Glaſſe.

z Namely Mr. Cob, a M. I meane, a Miniſter of late.

a 2 Sam. chap. 18. verſe 22.

b A ſufficient warrant. 2 Cor. 4. verſ. 17. 2 Pet. 3 verſ. 1. Ep. Iude verſe 3.

c Literas fateor immorandorum cuſtodes eſſe fœliciſſimas: inſcriptionem memorabilium in libris, omnem aliam reminiſcendi artem ſuperat. Lipſ. epiſt. ſelect. 64. Centur. 3.

d Servorum Chriſti famulus. Fulgent. epiſt. ad Gallam, Probam &c.

e Ioh. ch. 15. verſ. 22.

f Dolor ac voluptas, invicem cadunt; brevior voluptas. Senec. Tragæd. Impia, ſub dulci melle, venena latent. Ovid. Nihil prodigæ ſatis voluptati; famam ſemper patitur ſui——nec tranſacta ſatiat &c. Ambr. in Luc. Hierom. epiſt. ad D.

g For ſo it is that inſtead of gold and ſilver, the Divell payes ſuch his ſlaves, with a few withered leaves, or ſome ſuch worth-nothing, ſaith *Remigius* of Witches, in his booke intituled Dæmon &c.

h Rom. chap. 2. verſ. 29.

i Galath. chap. 1 verſ. 10. Οὐδὲν θαυμαστὸν——καὶ γὰρ ὁ Ζεὺς, &c. Theognid. ſentent.——haud cunctis Rector Olimpi, Sive pluit ſeu non; Iupiter Ipſe placet Iacob. Schegkio interprete.

k Remembring that of the Apoſt. Rom. ch. 13. verſ. 1. and 7.

l Chryſoſt. in Ioh. cap. 1. Homil. 15.

m Malach. ch. 3 verſ. 8. A hard ſaying; I could wiſh did not harden many in their wickedneſſe, through Gods iuſt iudgement on them; ſo as that they thinke not this kinde of robbing, any ſinne; I am afraid will prove heavie enough to preſſe their ſoules downe &c.

n Revel. chap 4. verſ. 11.

o Rom. ch. 16. verſ. 27.

the chimney, or channell, into the fire, or water. (t) *It is well knowne,* Lactantius *and others have both thought, and taught it as a Chriſtian duty; every man ſhould endeavour to profit many.* (v) *Why then, ſhould I be cenſured by any? ſince, not only Letters laſt longer;* (w) *but, a ſhorter way,* (x) *(than through the Preſſe) can no man ſhew we, to goe unto ſo many, as my meſſage concernes. If Others,* (y) *before me have delivered, yet doubt I of one of them,* (z) *whether he were ſent (otherwiſe than* Ahimaaz, (a) *that would needes runne and over-ranne* Cuſhi, *by the way of the plaine) howſoever I am confident, is not our writing vaine, or leſſe warrantable therefore. May we not put ſome in remembrance,* (b) *of the ſame things; they may both have heard, and read, and yet forgotten? ſo weake are our memories, we had need both to write, and be written to.* (c) *Which now that Chriſt hath alſo by me (leſſe than the leaſt of his Servants ſervants)* (d) *a greater ſin muſt it needes be for any henceforth* (e) *to offer or proffer to deale with the Divel, or exchange his* Soule *for a few, ſhort, ſweet-ſharpe, never-ſatisfying Pleaſures,* (f) *witch-like* (g) *Profits; worldly Preferments; and leſſe worthy Praiſes, than the leaſt part of that which is of God.* (h) *I ſhall requeſt thee, to remember me unto; by thy prayers: and, if ought thou finde praiſe-worthy in theſe paines of mine (undertaken not to pleaſe,* (i) *but to profit) give thou unto Him all the glory. A Chriſtian Subject expects not, but conſcionably* (k) *payes ſubſidies. A Fellow-ſervant ſhould not ſuffer himſelfe to be honoured as his Maſter.* (l) *Others may, I muſt not offer to rob* (m) *God. Hee alone is* worthy (n) all praiſe and glory, *who is* the onely wiſe (o) GOD.

From his houſe at Tillmanſtone in Eaſt-Kent, Ianuary 15. Anno Redemptionis Animarum, 1632.

Whoſe I am
and thine for his ſake and
thy Soules Salvation
moſt ſincerely devoted

MARKE CHAP. 8. VERS 36.

What ſhall it profit a man, if he ſhall gaine the whole world, and loſe his owne ſoule?

WERE it not, but that I know; the ſweeteſt wine may ſooneſt be turned into the ſharpeſt vineger; I ſhould more wonder ſo good a Confeſſour, as *Saint Peter*, could ever have been changed into ſo bad a Counſellour, as the Tempter. And yet, I find, ſo it was: even that our Saviour, who before had afforded him all due praiſes, inverts his commendations, into a condemnation. How unhappily is his ſtile changed! alas! that he who had before exclaimed; *Bleſſed art thou*, Simon Bar-jona, *for fleſh and bloud have not revealed it unto thee; but my Father which is in heaven*: Should, as it were with one and the ſame breath, diſclaime his undutifull proceedings; and ſay: *Get thee behind me Satan, for thou ſavoureſt not the things that are of God.* And yet (I reade) it was ſo. Saint *Peter* would needs (as it were)

Math. 16. 17.

Math. 8. 33.

were) play the phyſitian, and ordaine Chriſt a remedy, worſe then his diſeaſe: which our Saviour finding out, he refuſeth: and had rather die, than incur the danger of loſing his life, in hope to ſave it. Even as many, that feare more the death of their bodyes: than that which is of their ſoules. Vnto whom heare what it is *the truth* it ſelfe, avoucheth here: *Whoſoever will ſave his life ſhall loſe it*, even Eternity, for a moment: that everlaſting life, for this tranſitory, ſo ſaved. Who then had not much better, as a wiſe Merchant at ſea, caſt away all; than himſelfe, *be caſt away?* were our Saviour leſſe plaine, I might be leſſe peremptory.

Iohn 14. 6. Marke 8. 35. Luke 9. 25.

What ſhall it profit a man if he ſhall gaine the whole world, and loſe his owne ſoule.

A text, were I to name, me thinkes, I might moſt properly; *Gods valuation of mans ſoule.* For the better underſtanding of which, obſerve with me two generalls: *Formam et Materiam*, or, if you will, a foureſold queſtion in this one, wherein are remarkeable,

1. The manner of ſpeech Chriſt here uſeth?
2. What we are to underſtand by the world?
3. What by the ſoule?
4. And laſtly what it is for a man to looſe his ſoule?

And of theſe in their order, and firſt of the former; what is that manner of ſpeech Chriſt here uſeth? Even a moſt piercing, a moſt pathetical interrogation: *as a nayle* not onely *faſtened*, but driven (even to the head) *by the Maſters* of

Eccleſ. 12. 11.

of the assemblies. It is not *quantum*, but *quid*: not how much, but how little, or rather indeed, nothing at all will it profit any. So is it, I reade, Saint *Chrysostome* renders, and expounds, that of the Prophet: *O Lord if thou markest iniquities*, there is none would bee able to stand. Psal. 130. 3.

May we not as fitly then determine, of our Saviours question; and conclude, as if he had spoken affirmatively, (as he was wont) and said; verily verily it cannot possiblie any thing profit any man to gaine the world. And that (as you may remember) a second question to be resolved, even what it is we are here to understand by the world. Mat. 5. 17, 18.

For, as it is of a most capatious figure, according to Philosophy; so is it not uncapable of manifold acceptations, according to Divinitie, then is *orbis interior*, *exterior* and *superior*: then is *mundus continens*, such as is the whole fabricke of heaven and earth: and there is *mundus contentus*; and of this there is both *Flos et Fex*; as it were, in meale, both floure and branne: as are Angells both good and bad: and of men, whether alive or dead, both Elect and Reprobate: together with all those other, commonly called *Goods of this world*, as are honours, pleasures, and profits of what nature soever. And howsoever, I finde Interpretors, as it were, swimme in one streame this way, yet is it observeable (me thinkes) our Saviour saith not onely, what will it profit a man to gaine the world but (as the Originall hath it) ὅλον τὸν κόσμον; even *this whole world*. Iohn 1. 10. Heb. 1 1. 3. Rom. 5. 1 2. 2 Cor. 5. 19. 1 Iohn 5. 19.

So that, we may easily cõceive of our Saviours

minde, by his words: which are, of a larger extent, than that they ſhould intend any thing leſſe than he ſpake, whereas he ſpake as much as if he had ſaid: *Come and let us reaſon together.* Is it not ſo, that he gaines nothing, that gaines this whole world: whether continent or contained, whether heaven or earth, Angells or men, honours, pleaſures, or profits? For I may ſuppoſe, thou mighteſt have heaven and earth, and yet not bee poſſeſſour; otherwiſe thē is an uſurper of a Kingdome, the King himſelfe will ſoone drive out: as a ſtrong man the theefe that comes to ſpoile him of his goods, except it were poſſible a man might be ſtronger than his Maker; or an earthen veſſell, able to reſiſt the potter: or if you will, I may ſuppoſe thou mighteſt have Heaven and earth, even as madd men have Empires; or that franticke fancy, had all ſhippes at ſea, by imagination onely. But ſuppoſe thou hadſt indeed, thoſe ten times ten thouſands of Angells (that attend Gods Throne) as ſo many Squires of thy body: that thou hadſt on thy ſide, the very *God of this world*; and together with him, that numberleſſe number of *Legions* he hath under his command: even *Principalities and powers, rulers of the darkneſſe of this world, ſpirituall wickednesſes in high places*, Suppoſe, *Noah, Daniel, and Iob*, were willing to pray for thee; or that thou couldeſt procure letters recommendatory, from all perſons, in all parts, of this world. Suppoſe, thou wert as great and gracious in all Princes eyes, as ever was *Ioſeph* in the ſight of *Pharoah*; or *Haman* in the favour of *Ahaſuerus*

Iſay 1.18.

Luk. 11.21. &c.

2 Cor. 4.4.

Mark. 5.9

Epheſ. 6.12.

Ezech. 14.14.

Gen. 41.

Eſther. 3.

Ahaſuerus: or that thou thy ſelfe, wert inveſted with imperiall robes, and (out of thine owne ſoveraigne authority) couldeſt command the Sun to ſtand ſtil, the Moone to be chãged into bloud, the powers of heaven to ſhake, the ſtars to ſet themſelves in array to fight for thee, the birds of the ayre to come, and they ſhould come; the fiſhes in the ſea to goe, and they ſhould goe; the beaſts of the field to do what thou luſteſt, and they ſhould doe it; even mountaines to be removed, and they ſhould be ſo. Suppoſe, thou hadſt *gardens and orchards, Men-ſingers and Maydens*, as many concubines to cheriſh thee, as had *Salomon*; in one word, a full draught of all thoſe manifold pleaſures his ſoule taſted of: that thou hadſt, as *Iob* (whoſe latter ſubſtance was more then his beginning) even foureteene thouſand ſheepe, ſixe thouſand camells, one thouſand yoke of oxen, one thouſand ſhee-aſſes, together with a very great houſhold, hadſt thou, rivers of rivers of wine, *tenne thouſand rivers of oyle*; thy barnes built greater, and all of them ful, of the choiſeſt wheat, or, not onely thy baggs, but, thy coffers, as full of the fineſt gold, the pureſt *gold of Ophyre*. Yet alas! for as much as all theſe things, (ſaith *Pariſienſis*) *Nec plenitudinem, continenti conferre poſſunt, nec fulcimentum innitenti, nec fructum laboranti*; woe, woe unto thee for all this whole world, when as death ſhal be ſent poſt, on that *pale-horſe*, to ſummon thee unto iudgement: if ſo be then, *the righteous Iudge of all the world* ſhall deliver up thy ſoule, unto the officer; and he caſt thee into

Eccleſ. 2. 3, 4, 5, 6, 7, &c.

Iob 42. 12.

Micah 6. 7.

1 King. 9. 18. 1 Chro. 29. 4.

Revel. 6. 8.

Mat.5.25,26. that prison, whence, there is no hope thou shouldest ever get forth, *untill thou have paid the utmost farthing*: *Et illud donec nunquam*, that untill will be never (as *St. Chrysostome* consents) howsoever the Pope of Rome will not: but presums his *Habeas Animam* (a writt never heard of before) may fetch thee out, but (by his prophanesse leave) Christ, it is not likely, would then have beene so peremptory, as, without all exceptions, to assure us Nothing could any thing profit, any man, if hee should lose his owne soule. Which, as it was a third terme, I propounded to be explicated; so am I now come to expound it. I confesse, it is promiscuously taken in scripture, some times for our naturall life, sometimes even for that which is the life of our life, a supernaturall spirit: or, as one sings,

Psal.7.2. Math.10.28.

A soule divine, pure, sacred, admirable,
Immortall, endlesse, simple, unpalpable.

Now though it be true, he gaines nothing, that gaines this whole world, and loseth his life: for asmuch as, what can all the world doe a dead man good? Yet am I willing to take this word here, as *Moses* useth it, to signifie the breath of our lives, that invisible Essence, and spirituall substance: Divines most commonly call the Soule: we may, our selves. Even, for that not mens Philosophy teacheth us, that *animus cuiusque is est quisque*: but even Saint *Luke* himselfe, expounds as it were this text, when as hee ren-

Gen.2.7.

ders

ders it, as if *Christ* (in so many words) had said: *what will it?* or, it can nothing at all advantage any man to gaine the world *if he lose himselfe*. Even as a Marchant that perisheth at sea, whilst he is going to the *Indies*, for gold; or, as a man that hath lost himselfe (as we say) when as any hath lost his way, or is out of the right way: So is it a Christian may lose his soule and himselfe, being out of that way to life; as are all such, as cry, *Lord Lord but doe not the will of God*: all such, as professe but practise not: if any such there bee here, let me assure them: in the words of him who was, both *the Way, the Life, and the Truth*: it will nothing profit them, though they gaine the world, yet if they forfeit (as it were their soule by sinne. And of this (as a quintessentiall truth arising from our determination of those foure former questions) it is I must now treate.

Luk. 9. 25.

Math. 7. 21.

Iohn 14. 6.

I must now treate, and not onely propound but approve unto you,

He must needs be a looser by the bargin (whosoever hee be) that for to gaine the world, selleth away himselfe (like Ahab) to worke wickednesse in the sight of the Lord: even for as much, as so doing, he loseth his owne soule. Which if once it be lost how should we ever be saved? (for as *St. Chrysostome* well) howsoever a man have two eyes, two eares, two armes, two hands, two legges, two feete, yet hath he but one soule. So that as *Abraham*, after his onely sons death, might have iustly dispaired of an heyre had it not beene for *Gods All-sufficiency*: so might a Christian of salvation after e-

very ſinne (which is as *Nazianzen* truly the death of the ſoule) were there any thing *too hard for the Allmightie?* For as the Pſalmiſt, abſolutely; *There is none* (ſaith hee) *can by any meanes give God a ranſome: The redemption of the ſoule is precious and it ceaſeth for ever.* And if ſo bee, that the purchaſe but of a longer life in this world, be ſo hard a bargaine, as that it can never be bought; *aut prece aut pretio* (as *Lyranus* worthily) neither for price, nor prayers: is it not leſſe wonder our Saviour ſhould be ſo reſolute? *Or what* (ſaith hee) *ſhall a man give in exchange for his ſoule?* ſhal he the luſt of the fleſh? ſhal he the luſt of the eies? ſhal he the pride of life? it is true, *Hæc tria ſunt omnia*: theſe are the three parts, into which *St. Iohn* divides the whole world: and yet (as the ſame Apoſtle in the ſame place) *This world paſſeth away and the luſt thereof.* And if ſo, then cannot it probably be worth that, which is much more durable than either gold, or pearles, or any of thoſe many ſtones, we eſteeme moſt precious: and why? except for their invincible durity.

Pſal. 49. 7, 8.

Math. 16. 26.

1 Ioh. 2. 16, 17.

To proceed: give me leave, in an equall ballance as it were, to way before you this worlds vanity, together with our ſoules excellencie, and then (*I ſpeake unto ſuch as have underſtanding*) iudge you whether he muſt not needs be a loſer, by the bargaine, that parts with ſo excellent a thing, as is the ſoule, for the purchaſing of ſo vaine a nothing, as is this whole world, which if ever any man knew the worth of, it was hee that *gave his heart to ſeeke and to ſearch it out*

Eccleſ. 1. 13.

by

by wiſedome. But, alas! what ſaith hee? Vanity of Vanityes: yea (with ingemination) Vanity of vanities, are all things under Heaven: ſaith *Eccleſiaſtes.* And yet not onely ſo (but as the ſame Preacher elſe-where) not onely vanity but vexation of ſpirit are they. So as that, we may not unfitly reſemble this world, as unto a Reede, that will of it ſelfe faile a man, and give him a fall if he doe but leane upon it: ſo unto a Thorne that will not onely pricke his hand but even peirce through his heart alſo. For, as *Eccleſiaſtes:* of all things under the Sunne; *They are ſo full of labours there is no man can utter it:* and if ſo, what then are thoſe things, all or moſt men magnifie ſo much? what are riches? what are honours? but even vanity of vanities & vexation of vaine ſpirits? And yee I may ſuſpect (and not be uncharitable) theſe are two as great Idolls, and as gracious in the eſtimation of moſt men as ever was *Diana unto the Epheſians.* Two Idols, I had almoſt ſaid it were hard to ſuppoſe there might be found ſo many men in the world as have not bowed the knee unto one of them as there was (amongſt Iſrael) that had not worſhipped, that *domineering Baal.* And yet, alas! what are riches? but (as it were) the excrements of nature, the bowels of the earth waſhed cleane, good of themſelves for nothing, except as dung, to be ſpread abroad. Have they not wings, flie they not away often? and then, alas! what vexation? as much griefe in the loſing, as ever there was either labour before, in the getting; or anxiety and care in the keeping. I am

Eccleſ. 1. 2.

Verſ. 14.

Eccleſ. 1. 8.

Acts 19. 28.

Rom. 11. 4.

am aſhamed, *Canaans* curſe ſhould now adayes bee thought no curſe, when as ſo many make themſelves *Servants of ſervants:* even are more devoted ſlaves, unto their Kings coine; than otherwiſe ſubject, unto his Crowne. I am aſhamed, we ſhould ſpeake, as we doe: when as commonly wee ſay of a man that hath loſt his meanes, alas! he is undone: as if they made him. I am aſhamed any ſhould eſteeme thoſe *Goods*, which (as Saint *Auſtine* urgeth) make many men worſe, few or none better. As *Iobs* freinds, are they not *miſerable comforters:* ſince it is not in the power of a purple gowne, to preſerue any mans backe from a-like-ſpotted-feaver: no more than can a crowne of gold, cure the head-ach: or a Noble Garter, prevent the gout. And are Honours a leſſe vanity, thinke you, or a leſſe vexation? How ordinarily may wee ſee, the greateſt Favorites ſometimes vp, and ſomtimes downe, toſſed, as it were bals at *Tennis?* Even when as they are at the higheſt, how are they faine to borrow other mens imaginations, to thinke themſelves happie? Many might I recount, and ſpeake of: whoſe Moone hath beene eclypſed at the full, and their Sunne ſet at Nooneday. But of all, memorable (me thinkes) is the ſtorie of *Haman*: who ſets, and feaſts to day with the King and the Queene: yet to morrow is hee hung vp, for food (as it were) unto the fowles of the ayre. Not to ſpeake of *Iacob*, or what it is, we may reade of him: how it was he beheld *Labans* countenance: and it was not

Gen 9.25.

St. Iohn indeed 1 Ep. 3.17. calls them the worlds goods

not towards him *as the day before*. Why trouble wee our ſelves. It is certaine, there is nó Maſters, no Vncles, no Fathers, any mans Favour, but may be loſt in one day, wee ſee. So that, as are Riches, ſo are Honours; even a d gree more vaine: for that, honor in honorante, our honours are alwayes in other mens hands who may withdraw, or withhold, them as they pleaſe: may wee not then conclude this our Survay of the world; and ſay of it: not as the Divell, *all this power of the world*, but, as *Solomon* more truely; *Vanity of Vanities, all is Vanity, even Vanity of Vanityes* is this whole world compared unto mans Soule.

Gen. 31. 2.

Luke 4. 6.
Eccleſ. 12. 8.

Which, if there be any deſire to know, what it is: I muſt needs anſwere ſuch a man, as one did him; who would needs know, what God was give me time, and I will tell thee: and when hee aſked him againe and againe; ſtill, give me time, and I will tell thee. For, no more, then the eye of man can ſee it ſelfe; no more is it poſſible our underſtanding ſhould ever underſtand it ſelfe. And yet if it may ſuffice, to deſcribe that, I may not define; The Soule it is a ſubſtance, inviſible and ſpirituall indiviſible and incorporeall, incomprehenſible and eternall---*plena Deo, ſimiliſque Creanti*: ſaith *Prudentius*. *St. Bernard*, doubts not to ſay; It is not ſo much a heavenly Subſtance, as heaven it ſelfe, in ſubſtance. And *St. Auſtin*, he compares it, to that bleſſed Trinity; for as there are three in one, and one in three: ſo are there in the Soule of man three Faculties and yet

A Deſcription of mans ſoule.

but one Soule: Three in one and one in three: though, I muſt confeſſe, betwixt the former, and this latter; God and our Soules, there is an incomprehenſible diſtance of glory. Very Heathen have acknowledged it a Particle of Divine Breath, a branch of the Deity; not to be compared with any thing (as *Cicero* thinks) except God himſelfe. But of all, me thinkes, a moderne writer of our owne, moſt emphatically calls it; a Riverling of that divine Spring, who brake not his ſelfe-eſſence or Triple-vnity, yet afforded us this portion: even breathed into man theſe pure qualities. Of which before we ſpeake, foraſmuch as the worke is oftentimes eſteemed the more, for the workemans ſake: give me leave, to put you in minde, the Authour of them was God. And was not hee the creatour of the world alſo? True: but after a different manner, mattter, modell, made he man. For it is obſervable; God ſpake the word, and the very heavens they were made: he commanded and they were created: he ſayed but, let there be light, and there was light. I will not trouble you, with that perplexed controverſie of the Schoole: whether by light wee are to underſtand the Angells, yea or no? ſufficient it may bee, that if ſo: then were the Angells themſelves created, by the ſpeaking of one word: & that word was (as Divines ſay) but a thought of the Deity. Which being about to make man, how doth it goe about (as it were) to call a councell: Let us make man, yea and in our image, after our likeneſſe. So created God man in his own Image

Gen. 2. 7.

Pſal. 33. 6.

Gen. 1. 3.

Gen. 1. 26.

Image (ſaith *Moſes*) in the Image of God created he him. The Lord God formed man of the duſt of the ground, and breathed into his noſtrills the breath of life, and man became a living Soule. now who knowes not, it is the glory of an earthly King; not to ſtampe with his Image or environe with his ſuperſcription any peece, but of the choiſeſt mettalls, as are ſiluer and golde: and if ſo, what thinke we of our Soules, Gods owne Image, Gods owne ſuperſcription? had wee no other, it were, argument ſufficient to procure mans excellency above all other creatures. Eſpecially if *St. Auſtins* opinion, be true, that a fly, foraſmuch as it hath life, farre exceeds, in dignity of nature, the very ſunne it ſelfe. And if ſo, what is man? how ſurpaſſing excellent is hee, that hath a reaſonable ſoule: underſtanding, memory, will and affections: each of them more worth then a world. Oh then, give me leave, to unfold this curious peece of Tapiſtrie: or, as it were, take aſunder this watch: even that ſo yee may the better perceive the rarity of this worke, by viewing (as it were) each wheele by it ſelfe. Gen. 2. 7.

As if the underſtanding alone were (as the whole ſoule) *All in all, and All in every part*, not onely of the body, but even of the world, it is admirable to conſider how, mounted on the wings of contemplation, it approves a Godhead, and proves there are Angells: It diſcourſeth of their Hierarchies: as alſo, of thoſe higheſt ſpheares and their motions: of the ſunne, the moone, and

the ſtarres, their number, diſtances, and differing paces, together with their influence: of the original of Windes, Lightning, Thunder Haile, Snow, Raine, Ice, Blazing-ſtarres, Peſtilences, even as if it had had the heading of ſuch like Gods arrowes, or the charging of ſuchlike his murdering peeces. And is not underſtanding alone then, worth a world, that is thus able to diſcourſe of of more, then *Ptolomy*, *Plato*, *Pliny*, *Plutarh*, even *Salomon* himſelfe ever ſpake: and yet is underſtanding but one part of mans Soule: which, I will not now controvert, whether it lodge in heart or in the braine chiefly. Wee are wont to to admire in great houſes, at the multitude of lodgings: and if ſo, what thinke we of the memory of man, copped up (as it were) in ſo ſmall a roome, as is the conceavity of mans skull? & yet how many whole volmues doth it containe: how many hiſtories of things done before, and even ſince *Noahs* floud? how many different languages? what a numberleſſe number of words? not to ſpeake of *Methridates*, as famous for his memory as his medecines: nor how *Seneca* was able to repeate. *Pyrrhus*, *Cyrus*, *Cæſar* are to this day remembered for their memories: as alſo is hee that could eaſily ſalute every man in *Rome* by his own name. And is not memory alone then worth a world? and yet, is memory, but one part of mans Soule.

1 Kings 4.29. 30. 31. 32. 33. &c.

What ſhould I ſay, of the will of man? what of the power of his affections? It were idle to diſcourſe (as Poets) of love: and as for the *wrath*

of

of man (we know, it) *worketh not the righteouſneſſe of God.* I will not therefore of naturall but ſpirituall affections. Oh the power of divine Love! ſhew mee ſuch a peece, if you can, as the *Canticles* of *Salomon.* What are not, affections ſanctified, able to doe? a greater victory than for a man to overcome himſelfe there cannot be. Any man may ſooner hate father, and mother, give all hee hath to the poore, yeeld up his body to be burnt, and ſuffer any thing, rather then *deny himſelfe:* and yet a ſanctified will, can not only doe this, but all things elſe; impoſſible to fleſh and bloud: even *not render evill for evill unto any man, but ever follow that which is good. Rejoycing evermore; praying without ceaſing: In every thing, giving thankes; quenching not the Spirit, deſpiſing not Prophecyings, abſtaining from all appearance of evill.* And may wee not then, as devout *St. Bernard*, exclaime; admiring at ſuch a Creature: *O Dei imagine inſignita, decorata ſimilitudine, redempta ſanguine, deſponſata fide, dotata Spiritu, deputata cum Angelis.* I would engliſh it, but that I may not: I am affrayed theſe things are too glorious for tender eyes. And if ſo, yet may wee behold the Sunne by reflection; even our ſelves in a glaſſe, as it were, by obſerving the operations of our Soules; and thoſe ſundry tranſcendent inventions of their wit. Their wit, I ſayed; for, alas! the body of it ſelfe what is it, but, a maſſi-lumpe of fleſh, a conglutination of *duſt*, than which *haud vilius ſterquilnium*: ſaith *St. Bernard.* All purer Exhalations, they are breathed out by this

James 1. 20.

Math. 10 37.
1 Cor. 3. 13.
Luke 9. 23.
1 Theſſal. 5. 15 &c.

Gen. 3. 19.
Eccleſ. 3. 20.
Chap. 12. 7.

Gen.2.27. this blaſt; at firſt *breathed in, by God* and his Spirit of wiſedome. Whereby were men moved to ſearch after thoſe hidden treaſures of knowledge, both of all arts and ſciences. Not to ſpeake of thoſe many things *Polydor Virgill* hath written ſo largely. Who hath not read of, *Iabel, Iubel, Tubal-Cain*, and their exquiſite workemanſhippe that built *Salomons* Temple? who hath not heard of *Myrons* mare? *Zeuxis* ſhoales of birds? *Apelles Venus*? *Archimides* Sphære? *Archytas* flying pigeon made of wood? *Regimontanus* admired inuention of an *Eagle* attending the Emperour unto *Noremberg*? that King of *Perſiah's* heaven of glaſſe? *Ferdinands* heavens of ſilver, alwayes moving? Not to ſpeake of *Briareus* burning glaſſe; or that Clock at *Straeſboug*: or Cannons imitating ſo neere Gods voyce of Thunder, *Indians* wonder not more at *Epiſteling*, than I at the art of Printing. Not to ſpeake of any, of our many *Catheralls*, ſo admired. I have ſeene, a Perpetuum mobile, made of a round glaſſe full of water, ebbing and flowing as the ſea: a payre of Virginalls that would have played, if but a hot hand had beene held over them. Others I have heard tell, of two hundred ſtanding cuppes in one pepper corne. And may wee not (among rareſt inventions) remember our Proſpectives, triangulary, and multiplying glaſſes? Not to ſpeake particularly of liberall Arts. Is any ſcience ſo admirable? What is that Soule then that inventeth it?

Gen.4.20,21, 22.

1 King.5, &c.

But

But, as one well, *in pretio pretium nunc eſt*: as King *Arthur* of olde, ſo are moſt men unto this day wont to eſteeme of things according to their prices: as if ſuch were onely beſt, as coſt moſt. And if ſo, I can aſſure you our ſoules, are much more worth than the world. Of which, ye may reade when it was loſt in the Deluge; God onely remembred *Noah*, and the waters they returned into their ſeverall channells. But otherwiſe was it our ſoules being loſt. If I may ſo ſpeake, Gods word (as it were) could not bee taken; but himſelfe, muſt come from heaven upon earth, and bee impriſoned, as it were, one thirty yeares in the fleſh: and yet not onely ſo, but in truth pay a ranſome too: for the redemption of ſoules, A ranſome, not of ſilver or gold, and yet are theſe two (like the ſunne and the moone in the firmament) two ſuch great Lights, as that, with their exceeding luſtre, they are able to dazzle moſt mens eyes in the world. And yet were not ſilver or gold, any ranſome that could bee acceped for a ſoule: foraſmuch as *Corruptible*, ſaith *St. Peter*. Wherefore alſo were you not redeemed, with them, but by blood, even precious or honorable blood, blood of Chriſt: *Blood of God*, ſaith *St. Paul*. And yet was not a drop of this bloud (as a man would have thought) ſufficient: otherwiſe had Chriſt beene too prodigall in ſhedding it ſo often: even ſix ſeverall time, for the redeeming of our ſoules: as firſt at his circumciſion, that bloudy ſacrament (for

Gen 8.1.

1 Epiſt.1.18,19

Acts 20.28.

Luke 2.21.

Exod. 4. 25. (for which *Zippora* called *Moſes* a bloudy huſband) there was bloud ſhed once, for the redemption of Soules. Secondly, in his Agony in the
Luk. 22. 44. garden; when, though it were in the garden an open ayre, though it were in the night the cooleſt ſeaſon, and at ſuch a time of the yeare (as that
Math. 14. 54. wee reade *St. Peter warmed himſelfe*) our Saviour *ſweats*; and that not water, but bloud: nor yet blouldy drops, but *drops of bloud*: there was bloud, precious and honorable bloud, ſhed a ſecond time for the redemption of ſoules. Thirdly, in the Pretorian Hall: when his skin was ſo torne
Reade the Evang. of Chriſt paſſion. Matth. 27. Mark. 15. Luke 22. Iohn 18. with ſcourges, as that there was ſcarce fleſh enough left to diſtinguiſh one laſh, one gaſh from another: oh! there was bloud, precious and honorable bloud, bloud of Chriſt ſhed (a third third time) for the redemption of Soules. Fourthly, whenas that crowne of thornes was faſtened to his ſcull. Fifthly, when as his hands and his feete they were nayled to the croſſe. Sixtly and laſtly, when (through that channell the Soldiours ſpeare had made in his ſide) then iſſued forth water and bloud: or (as Anatomizers obſerve) his very hearts bloud. Oh! there was bloud indeed, bloud of Chriſt,
1 Pet. 1. 19. *as of a lambe without ſpot, and without blemiſh*, ſhed a ſixt time for the redemption of Soules. And yet
Iob. 2. 4. *skin for skin*, bloud for bloud, what will not a man give for his life? O but Chriſt *dyed*, to redeeme our ſoules. And, as before hee was impriſoned in the fleſh, ſo is hee afterwards in the grave (three dayes) and all for the redemption of ſoules.

Yea,

Yea, but happily may ſome men ſay, have we not knowne may pay too deare for a thing they have had a minde unto? were not our ſoules created by Chriſt, happily (as mē prize their own moſt) payed he not too deare? Dare any man thinke ſo? Is there any ſuch miſcreant here? O let him heare, what it was his owne father; the Divell himſelfe proffered Chriſt, but in hope of a ſoule. Now, it is well knowne, Sathan is a Serpent, and therefore wiſe; an olde Serpent, and by ſo much the more cunning: and yet, if Chriſt will but commit one ſinne; for thoſe ſmall hopes, he might have thereby to gaine one ſoule, how willing is the *Prince of this world*, to part with more than his whole Principallity? how prodigally bent, offers he unto Chriſt; the world, the Kingdomes of this world, and all their glory? So that I am now more confident, than that I ſhould hope onely; I may now ſafely conclude (for this time) and ſay: That, for which God created the world; That, for to ſave which God would come into this world; That, but in hope to purchaſe which *the God of this world*, would have given away his world; it muſt needs be, muſt be more worth than all this world. And if ſo: *What ſhall it profit a man, if he ſhall gaine the whole world, and loſe his owne ſoule? Or what ſhall a man give in exchange for his Soule?*

Iohn 12.31.

Matth. 4.8,9.

2 Cor. 4.4.

Matth. 16.26. Mark. 8.36,37. Luke 9.25.

GOD *therefore, who is the Father of Spirits, grant unto us his Spirit; which may daily more and more convince our consciences, and leade us into all Truth: especially may wee know and acknowledge,* Godlinesse *to be the greatest* Gaine: *for that, it hath the Promises both of this life and of that which is to come. Into which, He bring our* Soules; *Who liveth, and was dead: Thou, who hast the keyes of Hell, and of Death: the faithfull*

AMEN.

* * *

A SECOND SERMON.

MARKE CHAP. 8. VERS 36.

What ſhall it profit a man, if he ſhall gaine the whole world, and loſe his owne ſoule?

IT was a wiſe Obſervation of the wiſeſt *Salomon*, how that under the Sunne, Hee had alſo ſeene *this Evill*, (as an errour which proceeded from the Ruler) *Folly to be ſet in high dignity, and the rich in low place: Servants riding on horſe-backe, and Princes walking, as ſervants, upon earth.* An errour of Præpoſterouſneſſe (that I may ſo call it) whereof even this our Age complaineth of, unto this Day: as if, either blinde Fortune diſpenſed of

Eccleſ. 10.5, 6, 7.

præferments; or Providence it ſelfe, were at leaſt not ſo prudent. And yet (as *Nathan* tolde
2 Sam. 12. 7. *David*) even our ſelves are the men, that in thus condemning of others, have, together with them, caſt our ſelves. Whoſe manner it is, not onely in regard of theſe our bodyes, *to beſtow*
1 Cor. 12. 23. *more abundant honour upon ſuch like members, as are leſſe honorable: more abundant comelineſſe upon ſuch, as are moſt uncomely*, but even, too too commonly, to preferre them before our ſoules. Even theſe our mortall Bodyes, before our immortall ſoules: theſe our bodyes, which were made to ſerve our ſoules, before our ſoules; which were never made but created (as *Petrus Galatinus* well) and that not to ſerve but to governe, even as Gods owne Vice-Roys or Lieutenants here upon earth. And is it not then a ſhame we Chriſtians ſhould, as children, run and tyre our ſelves after every painted fly: be more ſollicitous for the ſhell, than the kernell: eſteeme more of gilded outſide, then a golden ſubſtance: prize the Cabinet, more then the Iewell: the ſtraw more then the wheat; theſe bodyes, more then our Soules, this tranſitory life, more then that which is Æternall; a vale of miſery, more then a Kingdome of endleſſe glory? yet, alas! how many
1 Cor. 3. 1. ſuch *babes in Chriſt* are there: if not *mento* yet *mente*, children in underſtanding: and, as children, are they not fit then to be catechized: even as our Saviour doth his Diſciples here:

What will it profit a man to gaine the whole world? &c.

Even

Even nothing at all can it possibly (saith *St. Austine*) *Quid enim in mundo stabile? quid firmum? quid porro non breve, et incertum, et casui serviens? Quale istud Bonum, quod semper timeas amittere: quod vel auferendum metuas, vel relinquendum scias:* neither is it his opinion onely, I dare appeale unto your owne consciences, what answere they? confesse they not accordingly: This world it is so vaine, the soule so transcendently superexcellent: as that it cannot profit any man any thing, if hee gaine the whole world and lose his owne soule. Which if any admire not, it must bee a sprightlesse Spirit and a Sence past all sence. But, *I hope better things of you*: we have not laboured in vaine: if yet in vaine it may be, to have spoken so much of *vanities*: as indeed are, *All things under the Sun*. I had almost said, the Sun it selfe: in comparison of mans soule: which is of a purer lustre, and a more cœlesticall light: even, so glorious, as *when I see the Sunne, the Moone*, the Stars, Gold, Silver, those most orient pearles and sparkling diamonds: O Lord, say I, what are these but Gloowormes! *what is man!* what an Irradiation of that incomprehensible light, thou sittest in, and art cloathed with, hast thou, settled in him & cloathed him with! oh that, as *Salomon* I might have offer made me this day, to aske of God any thing, I could desire more: sure I would not, as *Cleanthes*, aske to see all things as light as the sun: but onely that our eyes might be opened, and wee inabled to behold truely, that inward excellencie of mans rarest, ravishing Beauty

Eccles. 1, &c.

Psal. 8. 3, &c.

1 Kings 3. 5.

Whereof, *hactenus loquutus sum, nec tamen dixi*; I have said somewhat, and yet spoken much lesse than *Saint Austine*: who stands astonished, and exclaimes; *O res mira, omnique stupore dignissima!* As if a Bushell could containe the World, or a Bucket holde the Ocean, or a spoone empty the salt-waters; as if the line of mans understanding were not too short, or the plummet of his judgement were sufficient to sound, that bottomlesse depth of Gods Divine-Essence: *Saint Austin* is of Opinion, A man may as soone understand it, as our *Soules*: of which, saith hee, there is none can conceive any thing of their matter (or immateriality rather) that is certaine. So that (as *Gregory* speakes of God) *Ipsius ignoratio, ejus verissima ratio.* Shall any say, Hee hath seene God; and can hee tell what hee saw: the same hath seene nothing. *Aliquid de Deo tunc cognoscimus, cum aliquid de eo non posse cognosci sentimus.*

Rom. 1. 20. Except it be by his word, except *by his workes*; the *Godhead*, wee worshippe, is invisible, incomprehensible; shall any further aske, how so? Let *Gregory* himselfe answer him; *Rationem qui non invenit, in infirmitate sua rationem inveniat, cur rationem non inveniat.*

2 Cor. 4. 4. It is *the God of this world*, it is sinne, *hath blinded our eyes* so; as that we cannot, not onely not see God, but even our selves, our Soules, as neare as they are to us. But all this while, I have beene but (as it were) busied, in mustering and ordering my Forces; but, as it were, charging and planting my Field-peeces. *Nihil nunc agere*, were but to give occasion to some,

ſome, to cenſure mee; as *Plutarke* tells us, one did *Ptolomey*. In a few words therefore to make ſome Application. Now that I have bent my bow, and made ready my arrowe, to ſhoote it, I deſire my aime may bee no other than I remember, *Ionathans* was, even not to wound, but to warne: not to harme, but fore-arme. 1 Sam.20.36.

Firſt Miniſters, againſt undutifulneſſe; both towards God and his people. 1.

Secondly people, againſt unthankefulneſſe; both unto God and his Miniſters. 2.

Thirdly all ſorts of men againſt uncharitableneſſe either towards their owne ſoules; or the ſoules of their bretheren. 3.

I begin with Miniſters, and that not onely for that *Iudgement muſt begin at the houſe of the Lord*: but even foraſmuch as, I have alwayes accounted it as great a ſinne for a Miniſter upon a good occaſion not unto preach to himſelfe firſt, as, upon any occaſion at all; to preach himſelfe. 1 Pet.4.17.

Is it ſo, that ſoules are ſuch precious Iewells? Oh then the exceeding bounty of Gods goodneſſe that hath made us, not *Seekers of Aſſes*: but, even committed unto our care the cure of ſoules. And ſhould wee not be faithfull? God forbid. *Vt honos, ita et Onus*: as our honour is great, ſo our burden is grievous: ſo grievous as that (*St. Chryſoſtome* is confident) the Angells themſelves might iuſtly bee affrayd to undertake the charge of ſoules. May it pleaſe you, to heare yet further, what it is *the ſame golden mouth*, aſſureth us: even that 1 Sam.9.3.

that his heart, often trembled with horrour, at the remembrance of that of the Apostle to the
Heb.13.17. *Hebrewes: they watch for your soules.* And whose heart doth not? whose Belly, whose Bowells paines him nor, that but ever read those many scriptures urged by the ancient Fathers (a company not of Popish
Tit.1.12. *Lyars, evill beasts, slowbellyes,* sleepy, greedy but barking Doggs) a Precisер
Iohn.8.36. sort of men then some, who (*as the Iewes styled Abraham*) call them Fathers. O their Zeale, and our Lukewarmenesse! those *Eliasses*, and our *Elies*! Our carelesnesse, and their considerations! *Iusa felix Ego* (cries *St. Bernard*) *quo me victum si stillantem, in cruce Domini sanguinem collegissem; essetque repositus panes me in vase vitreo: quod et portare sæpius oportuit: quid animi habiturus essem in desertmine tanto? At certe quidem id servandum accepi; pro quo Mercator non insipiens (immo ipsa scilicet Sapientia Patris) sanguinem illum dedit.* And,
2 Cor.2.16. *who is* there then *sufficient for these things?* I know, God indeed is a good Master, and no churlish
Gen.31.39. inverted *Nabal*; yet, as *Laban* at *Iacobs* handes, so will the Lord, even at our soules require that
Ezech.33.34. soule that shall have beene torne with beasts: or stollen, by night or by day, through our want
Coloss.4.17. of watching. Oh, may I then evermore *fulfill my ministry*! both by keeping the flock of Christ as also by feeding, and (as a good shepheard) my selfe going ever before them. I grant, if God
Exod.22. call, *Moses* may leave Israel with a brother: and yet, I remember, *Aaron* was affrayd to displease them. I say no more: how are children, how are

servants

ſervants, all inferiours diſordered commonly; when as their Parents their Maſters, their Superiors are from home?

And yet as good no Houſholder, as no Proviſion: is not *he that provides not for his owne worſe than an Infidell?* are not *dry breaſts* one curſe? milke increaſeth it not, by giving ſucke? *Fathers* can *lay up for their children*: Such as themſelves are evill, can give them good things: not ſtones in inſteed of bread, or inſteed of an egge, Scorpions. *Woe is me then if I preach not the Goſpell!* and as great a woe, if I ſhal abuſe Preaching; as Adulterours doe women: onely to ſatiſfie mine owne Luſts, and not out of a ſincere deſire to beget ſoules unto God, in Chriſt.

1 Tim. 5. 8.

Gen. 49. 25. Hoſea 9. 14. 2 Cor. 12. 14.

Mat. 7. 9. &c.

1 Cor. 9. 16.

Gal. 4. 19.

And foraſmuch as to have a tongue, greater then ones hand, is a monſtrous thing: foraſmuch as to build with one hand, and pull downe with with the other, is a building of *Babell*, and can never goe forwards: as I preach and profeſſe, ſo would I practiſe a life to the Ædification of Soules. And (as every good ſhepheard ſhould before reaſonable ſheepe) march and leade them the way rather than drive them, as calves, from behind. *Ignave venire--Te Cæſar nonire jubet.* Our Saviour unto his diſciples, *I goe*: *Didymus* unto his fellowes, *Let us goe*. Children, it is ordinary, we ſee, they haſten after their Parents. Many are of that Scribes minde, reſolved to follow their Maſters *whereſoever they goe*. Who would carry any friend thither, *Dives* ſo earneſtly deſired his friends might never come? I know *God is merci-*

Gen. 11. 9.

Iohn 10.

Ioh. 11. 11.

Ioh. 11. 16.

Mat. 8. 19.

Luke 16. 28.

Exod. 34. 6.

full, and yet (I remember) he never intends to
Iohn 8.44. ſhew mercy unto him, that tempted others to ſinne, how otherwiſe was *hee a murderer from the beginning?* or, is Murder a ſmall ſinne? A whore may be puniſhed with fewer ſtripes, but a Bawde (in all mens opinion) cannot have too many. Rebells may be pardoned, but a Ringleader hath beene alwayes cut off. I will ſay no more: for
Prov. 17.10. that, *a word, unto the wiſe is enough*: and *as for a foole bray him in a morter, he will never bee the wiſer.*

To proceede, it remaines our ſpeech addreſſe it ſelfe, unto you, Beloved: oh how thankfull ſhould you be unto God! who, when as hee might never have created man, gave him a being, a Being more excellent, not onely than, Apes, Aſpes, Spiders, Toades, Hogs; but even the no-
Gen. 1.2. bleſt Beaſts: provided him (as it were an houſe ready furniſhed) this whole world: and is pleaſed to afford us a ſoule more worth, than all theſe
Pſal. 30.4. things. *O ſing unto the Lord* therefore *yee Saints* of his eſpecially, *bee thankefull unto him*! And
Pſal. 136.2.3. ſince it is ſo, your *Goodneſſe cannot reach ſo high*, as unto him; oh let it expreſſe it ſelfe, unto his!
Gen. 37.7. I deſire not, Brethren, all *your ſheaves ſhould bow downe* to ours. Much leſſe (as *Cæſar*, and *Pompey*) are we unwilling to acknowledge Æqualls, or Superiors. We diſclaime thoſe ſeverall Blaſphemies; that a Prieſt ſo farre excells, even a King, as a man doth a Beaſt: that by how much God, is better than a man, by ſo much is a Prieſt better, than a King; that whoſoever præferreth a King, before a Prieſt; præferreth a creature, before

fore his Creator. Hee (*who knowes all things*) knowes we desire (as *Gregory* wrote unto *Mauritius*) even to be *subject unto higher powers*; and are so, *for conscience sake*: we defie, as Antichristians, all those vaine boastings: that, looke how much the Sunne is bigger than the moone, so much is the Papall Power greater, than they Imperiall. *Capistranus*, I should thinke, deserved *Capistrum* for saying, the Pope was the Emperours Lord. And yet what wonder? when as not onely flattering, fauning, Canonists; but even his Holinesse it selfe is so prophane, as to *wrest scriptures*, to this purpose. But, I remember *St. Pauls* observation; *evill speeches corrupt good manners*. I am affraid many a rightous *Lots* soule, may have bin too much already, *vexed in seeing and hearing*, of the *Pride* of *Sodome*, my hope is, wee have better learned Christ, and of him *to be humble*, and *not to exercise any such Power*: of *St. Iames*, *not to be thus many Masters*: of *St. Peter*, *not to Lord it* &c. an argument (mee thinkes) sufficient of it selfe, (had wee not other) to improve the Popes claime of succession, unto *St. Peters* Chaire: forasmuch as *St. Ambrose*, worthily; *Qui fidem Petri non habent, nec habent hereditatem Petri.*

But to leave them, and returne unto our selves (beloved Brethren) howsoever wee neither desire nor deserve such honour: yet (as the Lord liveth, and as you would have your soules live) may you not esteeme of vs otherwise than becommeth *the Ministers of Christ, and Stewards of the Mysteries of God*. Yea may not dispise Go-

Iohn 21.17.

Rom.13.1.

Rom.13.5.

2 Pet.3.16.

1 Cor.15.33.

2 Pet.2.8.
Ezech 16.49.

Matth.18.4.
Matth.20.25.
Matth.23.8.
Iam.3.1.
1 Pet.5.3.

1 Cor.4.1.

vernement: presumptuous are they and selfe-willed, that speake evill of Dignities. Saint *Pet.* 2. *Epistle chap.* 2. *v.* 10. *&c. Saint Iude verse* 8. unto the 12. *Obey* yee must all such, as have the rule over you; *for they watch for your Soules.* Rob them not of their owne, *that double honour* you owe them, both of respect and reward: and to this end, remember allwayes *they watch for your soules.* What makes a Physitian more esteemed, than a Farriour: is it not because the former undertakes your selfe, whereas the latter gives Physicke onely to your horse? What makes a Lawyer a Physitians Superiour, but for that a Good-name (we say) is better than life? what is a Gold-smith more than a Smith, but so farre as he deales in golde, whereas the other in yron, or copper? And if so, what should I say more? But only *know* know such *as watch for your soules.* Know them, I say, and acknowledge them, *worthy of double honour.* Observable it is, that of olde, the *Hebrewes* had but one word; to signifie both *a Prince and a Priest*: observable that of olde, *Iehoram* the King thought it no disparagement *Iehoida* the Priest should match with *Iehosheheath*, his daughter: observable, what *St. Peter* saith, *a Royall Priesthood*, memorable, what a worthy *Benjamin* lately well observed, that (amongst other sinnes, *Germany* was guilty of *forsaking the Levite.* But we are not: I would to God, I could say so! what meaneth then, our præferring of every steward of our houses, every master of our horses, very Faulconers and Huntsmen, before such

Heb. 13. 17.
1 Tim. 5. 17
1 Thes. 5. 12, 13
Gen. 41. 50.
2 Chron. 22. 11.
1 Pet. 2. 9.
Deut. 12. 19.

ſuch *as watch for our Soules*! I am aſhamed, not onely their reſpect, but even their reward ſhould be ſo little. God lay it not to our charge! Had *too much learning* (thinke you) made *St. Paul mad?* or are not wee? that, whenas he chargeth *Timothy* ſo ſtrictly, *to give attendance to reading*; as the onely meanes, whereby beſt *to ſave both himſelfe and others*: are of opinion (or ſeeme to bee) there is no ſuch need, our miniſters ſhould have Libraries: otherwiſe, why give wee them not ſo much at leaſt, as may buy them a Bible. And *St. Auſtin?* except wee expect they ſhould keepe their Families for nothing, or ſpend of their owne, as if Chriſt and his Apoſtle, were not worthy to teach us: or had not, that: *The labourer is worthy of his hire: Hee that preacheth the Goſpell ſhould live* (not by the benevolence perhaps of Goſſips but) *by the Goſpell*. O that I were ſure, for ſuch things, God would never viſit: that his Soule would never be avenged on ſuch, as tender ſo little ſuch as watch for their! *---ſed motos præſtat componere fluctus*. I had rather pray than prophecie.

Acts 26.24.

1 Tim. 4.13.16.

Luke 10.7.

1 Cor. 9.14.

To winde up all, and draw towards a concluſion, we are wont to ſay, Charity begins at home: thy neighbour *as thy ſelfe*: is *the Royall Law*. I would have all men therefore firſt indeavour to ſave themſelves. I ſay not but, that they ſhould others alſo: forasmuch as though *Cain* helde the contrary, yet we ſhold know better, even that we are our brethrens keepers; and ought to be carefull, as of their good name, their bodyes, their

Iames 2.8.

Gen. 4.9.

goods ſo, much more of their ſoules. *St. Auſtin* is peremptory; *Qui errantem non &c.* He that will not ſave his brother, ſhall be condemned and damned with his brother. Is it not lamentable? *Cadit Aſinus, et eſt qui ſublevat; perit Anima, et non eſt qui manum apponat.* If our neighbours oxe ſtray, wee bring him home: if his houſe be on fire, wee runne to helpe him, if he let but fall, his purſe, we call upon him: and yet who cares for his ſoule ſtraying, *ſet on fire by Hell*, falling away unto ſwearing, prophane ieſting, drinking, drabbing, Hypocriſie, Lukewarmeneſſe? all which are wayes (and a thouſand more, *Mundus enim laqueatus*) men loſe themſelves in, for want oftentimes of better directions, even from ſuch as ſee them entring (as it were) theſe paths of Death. And yet, of all others, would I have thee chiefly to *keepe thine owne heart*, ſo; as that no *Ignis fatuus*, the Divell himſelfe may never miſleade thee by falſe lights, into that moſt deepe and narrow pit, he laboureth to præcipitate our Soules in.

Iam. 3. 6.

Prov. 4. 23.

In the feare of God, harken then unto councell; comes that olde Broker, at any time, unto thee, bid him (as thoſe Martyrs were wont to reply unto their Tormentours, thoſe Tyrants) bid thee ſomewhat worth thy ſoule: ſay hee doe this whole world, aske him whether he thinke it bee worth heaven? ſhould hee ſay ſo; aske him what hee loſt then by being caſt out thence? and withall forget not *Hee was a Lyar from the beginning*, and may therefore the more iuſtly alwayes be ſuſpected.

Gen. 3. 4.

But,

But, oh the folly of man! I have ſeene them often laugh at children, who are wont to part with golde for counters, with any thing for an apple, I have heard them much blame ſuch Gentlemen, as are willing to kill a gelding of twenty pounds price in hunting a beaſt hardly worth ſo many pence. Who pitties not a youngſter, ſelling away his whole Patrimony unto an uſurer, even for a great dealeleſſe than halfe the worth of it? Yet alas! howmany, thouſand, even for nothing, exchange their ſoules: and give themſelves unto the Devill; who had rather give them any thing, than miſſe of ſuch a bargaine. O the weakeneſſe, the wickedneſſe of Prodigalls now a dayes! it was not ſo, from the begining. I reade indeed of our Grand-mother, how at firſt ſhee was *beguiled*; yet I wonder not (ſo much the leſſe) for that it was *through ſubtletie*: and ſhe was a woman, and therefore alſo more credulous. I wonder ſo much the leſſe, for that none had then ever heard of any ſuch Cheater before; ſo much the leſſe, for that even ſhe was wiſer than her children: for, albeit ſhe ſinned, yet was it in hope to be *like God*: as alſo, becauſe *ſhe ſaw the Tree that it was good for food, pleaſant unto the eyes, and a Tree to be deſired, to make one wiſe. Adam* he ſins, to gratifie his wife; but we, to pleaſure an enemy: the murderour of our firſt Parents, and one would have cozened us (even then) of our chiefeſt inheritance.

2 Cor. 11. 3.

Gen 3. 5, 6.

To proceede I reade of *Eſau, prophane Eſau*, that hee ſinned; and yet I reade withall, that it

Heb. 12, 16.

Gen.25.29,30, 31,&c. it was by ſelling away his birth-right onely, unto a brother, præferred by God, in his extremity, for a meſſe of Pottage hee could not otherwiſe obtaine. I remember *Balaam*, and his ſinning; and yet ſerved he Sathan not without wages: *ſuch as they were*, yet (I dare ſay) were they as good, as ever the Divell gave any. What ſhould we ſpeak of *Achan?* it is granted he ſinned, and yet withall obſervable, it was for a wedge of Gold, two hundred ſhekells of ſilver and a Babiloniſh garment. I read of *Ahab* and his complices, how they ſinned; even for to get *Naboths* Vineyard unto the King: and both Kings and Queenes favour unto themſelves. I reade of *Gehezi* that he ſinned, and I reade withall, that it was for talents, of ſilver and two changes of raiment. I remember *Iudas*, hee ſinned, but it was *for thirty peeces of ſilver: a goodly price indeed*, and yet better then nothing. I rememember *Simon Magus*, hee ſinned; and yet in hope of that (if any man might hope to buy) there might many more be as forward to purchaſe, ſuch admirable gifts of the Holy-Ghoſt. It is recorded of Pope *Sylveſter*, that he ſold away himſelfe unto the Divell, and yet withall was it for a Triple-Crowne: and inſteed of *Canaans* title, *A Servant of Servants*, even Gods owne prærogative, to bee *King of Kings and Lord of Lords*. I might eaſily tyre, both my ſelfe and you, in recapitulating ſuch like inſtances: it is certaine, *their Examples are written for our admonition, upon whom the ends of the world are come:* when as men are *void of all affection.*

2 Pet.2.15. Iude.11.

Ioſh.7.21.

1 Kings 21.

2 Kings.5.23.

Matth.26.15. Zechar.11.13. Acts 8.18,19.

Gen.9.25.

1 Tim.6.15. Revel.17.14.

1 Cor.10 11.

2 Tim.3.3.

As

As appeares, in that they love themſelves ſo little; as that, even for nothing they now beſtowe their ſoules vpon the Devill. I am aſhamed to conſider, how many ſinne without all hope, either of profit, pleaſure, or any thing If I might, ſure I would not but upon condition, of a life longer than *Methuſalahs age* thrice tolde: Gen.5.27. I would not, except with a proviſo, I might enioy whatſoever my heart could deſire: and that ſhould be, a Kingdome as glorious as have the Saincts; a beauty as ſuperexcellent as is that of Holineſſe; freedome from all miſery: *Fulneſſe of all joy for evermore*; Pſal.16,11. God, his incomprehenſible Majeſty, and an everlaſting poſſeſſion of that Beatificall viſion in his eternall Glory. But alas! men dreame of none of all theſe things, for a ſhort frenzie, for a fancie, for a nothing, it is they forfeite their ſoules willfully. For intruth, what gets a common ſwearer? is he not diſcommended by all men, even by his owne companions? is he not diſcredited for ever? ſo, as that when he ſpeakes truth, it is hard, for any to beleeve him, though he ſweare. What gets Drunkard for his ſoule but want of reaſon, ſence, memory, money? what are all wants, but privations; or Privations but meere nothings? An Adulterer, what gets he for his ſoule? but (as the Drunkard) *in his body the puniſhment of his ſinne*; Rom.1.27. 1 Cor.6,18. by his ſinne, an inclination to ſinne; by that inclination, Cuſtome; by Cuſtome, a contracted hardneſſe of heart; and what are all theſe but Privations? or what are Privations, but meere nothings?

things? I might be infinite in particulars, I will therefore but name two more. What gaines an usurer, by his oppression? indeed, eight in the hundred seemes faire: besides that many times, hee swallowes downe whole mannours at one morsell. Oh but, wants he not wit all this while, that (as *Salomons foole*) *hath a Price, but must have others to lay it out* for him? wants hee not wisedome, that cannot understand (or will not conceive) *such as bite shall bee devoured*? What gaines a Carnallist by his hypocriticall profession, an outward *forme of godlinesse onely without the power thereof*? Hee cries out of Puritaines, in the meane time himselfe is is the greatest; both in opinion and practise: for, he thinkes other men should be without all sinne, and is angry, any should urge him to be more holy. I would wee were all Hypocrites! said *Athanasius*: and so say I, would God thou wert a puritan! as the name is now used (most commonly) for any Zealous Person. Ought wee not to bee *fervent in Spirit*? is it not *good to be Zealous*? hath not God threatened such as are *Lukewarme*, hee will spue them out? Oh then, that thou wert hotter! even for thine owne soules sake: that thou diddest not want that *Light of Gods countenance*, the assurance of his favour, those sweete ravishments, manifold consolations & graces of Gods Spirit! O that sincerity might free him, from that anguish, those agonies, despairing thoughts, whenas his soule is going, but himselfe knowes not where, and therefore expostulates, *O Animula, blandula &c.* My sweete friend

Prov. 17. 16.

Galat. 5. 15.

2 Tim. 3. 5.

Rom. 12. 11. Galat. 4. 18. Revel. 3. 16.

Psal. 4. 6.

friend, art thou leaving mee! whether! may I hope to be happy! why ſee I no light! Into a Lande of darkeneſſe muſt thou! oh that I had eaten and drunken, and taken my fill with thee! better have had ſome comfort of my life than even now bee caſt out of Gods mouth, his Kingdome, into hell, *among Devills*, even for all eternity. Matth.25.41.

O then (Beloved) I would I might, as *St. Iohn* to his beloved *Gaius*: if I may not: I ſhall wiſh at leaſt, our ſoules may proſper and be in health, even as our Bodyes proſper. Our Bodyes (I ſee) are fed, well clad & accordingly adorned; dwell moſt willingly in the beſt ayre, are provided for, both of purges and cordialls, have leave given them to reſt, exerciſe, match according to their degrees: oh that our ſoules were no more neglected! I am ſure we would eſteeme more of that *ſincere milke of Gods worde*, more of thoſe *long white robes of Chriſts* Righteouſneſſe; of that chaine of graces, recommended unto us *by St. Peter*: avoyding infectious perſons, and places, we would purge out all that *olde leaven and become a new lumpe*: we would ſtrengthen our ſelves, with renewed reſolutions of better obedience, & more Zeale, and not ſuffer our *hearts to be overcharged with thoſe many cares of this life*, but *exerciſe our Soules unto godlineſſe*: and not match them unto baſer Luſts, but unto Chriſt their *Spouſe*. To conclude all: as we take care for our bodyes after death; ſo let us think of our Soules: Is it not fitter *Abrahams boſome* ſhould receive them, than that

1 Pet.2.2. Revel.6.11.

2 Pet.1.5.&c.

1 Cor.5.7.

Luk.21.34. 1 Tim.4.7. Ioh.3.28.29.

Luk.16.22.

Mark.9.44.46, 48. place of horrour? is not there, *the worme that never dyeth, the fire that never goeth out.*

I pray God then, receive our Spirits, and deliver us from all evill: for thine (O heavenly Father) is the Kingdome, thine is the power, thine is the glory, for ever and ever Amen.

Laus
Christo
nescia

FINIS.

ERRATA.

Quas fueram Præsens emendaturus, arunda
Emendet mendas, Lector, amica tua:
Absens a Prelo, liber quin ab omnibus Ipse
Mendis sim, parvus quas habet iste Liber?
Nec cur non Præsens fueram, fugiat modo quamquam
Me nisi quis credat, verba dedisse modo;
Quod prohibete nefas Superi! præsum quibus, ægre
Non unquam interfum, numina vestra scient.
Mira nec hæc cuiquam videantur, novit, Amantes
Oderunt charo corpore abesse suo.
Clarior at quanto est Anima! ô quam pulchrior omni
Forma mihi, Summi plena decora Dei!

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